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ब्रह्मविद्या Brahma Vidya

तैत्तिरीय उपनिषत् *taittirīya upaniṣat*

Chapter 2

ब्रह्मानन्द वल्ली *brahmānanda vallī*

Lessons 4 (continued) and 5

Volume 19

तस्यैष एव शारीर आत्मा । यः पूर्वस्य
tasyaiṣa eva śaarīra ātmā | yaḥ pūrvasya
तस्माद्वा एतस्मान्मनोमयात् ।
tasmādvā etasmān manomayāt |
अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः ।
anyo'ntara ātmā vijñānamayaḥ | tenaiṣa pūrṇaḥ |
स वा एष पुरुषविध एव । तस्य पुरुषविधतां ।
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः ।
anvayaṁ puruṣavidhaḥ | tasya śraddhaiva śiraḥ |
ऋतं दक्षिण पक्षः । सत्यमुत्तरः पक्षः ।
ṛtaṁ dakṣiṇa pakṣaḥ | satyamuttaraḥ pakṣaḥ |
योग आत्मा । महः पुच्छम् प्रतिष्ठा ।
yoga ātmā | mahaḥ puccham pratiṣṭhaa |
तदप्येष श्लोको भवति ॥
tadapyeṣa śloko bhavati ॥
इति चतुर्थोऽनुवाकः
iti caturtho'nuvākaḥ
विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
vijñānaṁ yajñam tanute | karmāṇi tanute'pi ca |
विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
vijñānaṁ devāḥ sarve | brahma jyeṣṭhamupāsate |
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
vijñānaṁ brahma cedveda | tasmāccenna pramādyati |
शरीरे पाप्मनो हित्वा । सर्वान् कामान् ।
śarīre pāpmano hitvā | sarvān kāmān |
समश्नुत इति ।



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samaśnuta iti ।

Having crossed the मनोमय *manomaya* door, one is now fear-free. One is no longer disturbed by the कर्म *karma*-born thoughts and thought forms, which frequently arise in one's mind, and thus one's बुद्धि *buddhi* is now ready to recognize, and then cross the next door leading to the temple of परमेश्वर *parameśvara* in one's own heart.

The Upanishad identifies that next door as विज्ञानमय आत्मा *viññānamaya ātmā* - recognition of oneself as विज्ञानवान् *viññānavān* - one who is the very embodiment of विज्ञानम् *viññānam*, वेदान्त ज्ञानं *vedānta jñānam* - Upanishad knowledge. Introducing the विज्ञानमय आत्मा *viññānamaya ātmā*, the Upanishad says

तस्यैष एव शरीर आत्मा । यः पूर्वस्य
tasyaiṣa eva śarīra ātmā । yaḥ pūrvasya
तस्माद्वा एतस्मान्मनोमयात् ।
tasmādvā etasmān mano mayāt ।
अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः ।
anyo'ntara ātmā viññānamayaḥ । tenaiṣa pūrṇaḥ ।

तस्य पूर्वस्य *tasya pūrvasya* (प्राणमयस्य *prāṇamayasya*) एषः एव आत्मा शरीरः *eṣaḥ eva ātmā śarīraḥ*, यः *yaḥ* (एषः मनोमयः *eṣaḥ manomayaḥ*) - For the प्राणमय *prāṇamaya* described earlier, this मनोमय *manomaya* just described is the शरीर *śarīr*, The आत्मा *ātmā*. Thus, for the प्राणमय शरीर *prāṇamaya śarīr*, मनोमय *manomaya ātmā* is The Self.

तस्मात् वा एतस्मात् मनोमयात् अन्य
tasmāt vā etasmāt manomayāt anya
अन्तर आत्मा विज्ञानमयः
antara ātmā viññānamayaḥ

तस्मात् वा *tasmāt vā* - Again, as it was said before
एतस्मात् मनोमयात् *etasmāt manomayāt* - aside from what has been pointed out
as मनोमय आत्मा *manomaya ātmā*
अन्य अन्तर आत्मा विज्ञानमयः *anya antara ātmā viññānamayaḥ*



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- there is another आत्मा *ātmā* which is interior to मनोमय आत्मा *manomaya ātmā*, and that is called विज्ञानमय आत्मा *vijñānamaya ātmā*.

Consequently, now मनोमय *manomaya* becomes the सूक्ष्म शरीर *sūkṣma śarīr* - the subtle body for which the शरीर *śarīr* - that which is in the subtle body, is विज्ञानमय आत्मा. *vijñānamaya ātmā*.

तेनैष पूर्णः *tenaiṣa pūrṇaḥ* - तेन *tena* (विज्ञानमयेन *vijñānamayena*) एषः *eṣaḥ* (मनोमयः *manomayaḥ*) पूर्णः *pūrṇaḥ*- By that विज्ञानमय आत्मा *vijñānamaya ātmā*, this मनोमय शरीर *manomaya śarīra* is filled up, which means there is no distance between the मनोमय आत्मा *ātmā* and the विज्ञानमय आत्मा *vijñānamaya ātmā*.

There is only one आत्मा *ātmā*. The विज्ञानमय आत्मा *vijñānamaya ātmā* is interior to मनोमय आत्मा *manomaya ātmā* only in the sense of depth of knowledge and consequently in clarity of self recognition.

स वा एष पुरुषविध एव । तस्य पुरुषविधतां ।

sa vā eṣa puruṣavidha eva । tasya puruṣavidhatām ।

अन्वयं पुरुषविधः *anvayaṁ puruṣavidhah* - Again, as before,

सः *sah* (विज्ञानमयः *vijñānamayah*) वा *vā*, (वै *vai*) एषः पुरुषविधः *eṣaḥ puruṣavidhaḥ* (पुरुष आकारः *puruṣa ākāraḥ*) एव *eva*, तस्य *tasya* (मनोमयस्य *manomaya*) पुरुषविधतां *purūṣavidhatām*, अनु अयं पुरुषविधः *anu ayaṁ puruṣavidhaḥ*- the form of विज्ञानमय पुरुष *vijñānamaya* (the person who is now विज्ञानमय *vijñānamaya*) follows in every respect the form of मनोमय पुरुष *manomaya puruṣa* described earlier.

That means The Self, now recognized as विज्ञानमय आत्मा *vijñānamaya ātmā*, takes the form of मनोमय आत्मा *manomaya ātmā*, which has the same form of प्राणमय आत्मा *prāṇamaya ātmā*, which again has the same form of अन्नमय शरीर *annamaya śarīr* - one's ordinary physical body, in every respect. Thus one's ordinary physical body is now totally filled with विज्ञानमय *vijñānamaya* self. Again, that means, in terms of पक्षिकल्पना *pakṣikalpanā* - the bird imagery, the विज्ञानमय *vijñānamaya* self also has a head, a right wing, a left wing, center body (the self)



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and a foundation on which the entire विज्ञानमय *vijñānamaya* self stands. What are they? The Upanishad says:

For the विज्ञानमय आत्मा *vijñānamaya ātmā* in terms of पक्षिकल्पना *pakṣikalpanā*

तस्य श्रद्धैव शिरः *tasya śraddhaiva śiraḥ* - श्रद्धा *śraddha* - enlightened faith, unqualified faith in विज्ञानं *vijñānam* is the head

ऋतं दक्षिण पक्षः *ṛtaṁ dakṣiṇa pakṣaḥ* - ऋतं *ṛtaṁ* - proper conduct in daily life is the right wing

सत्यं उत्तरः पक्षः *satyaṁ uttaraḥ pakṣaḥ* - सत्यं *satyaṁ* - Being truthful at all times in daily life is the left wing

योग आत्मा *yog ātmā* - कर्म योग *karma yog* and ध्यान योग *dhyāna yog* way of life imbued with ईश्वर भक्ति *īśvara bhakti* is "I" the self

महः पुच्छम् प्रतिष्ठा *mahaḥ puccham pratiṣṭhaa* - महः *mahaḥ* - Being God-conscious at all times is the foundation on which the विज्ञानमय आत्मा *vijñānamaya ātmā* rests.

Thus विज्ञानं *vijñānam*, वेदान्तज्ञानं *vedānta jñānam* - Upanishad knowledge is the fourth door leading to ब्रह्मन् *brahman*, the परमेश्वर *parameśvar* in one's own heart. Gaining this विज्ञानं *vijñānam* involves श्रद्धा *śraddhaa*, ऋतं *ṛtaṁ*, सत्यं *satyaṁ*, योग *yog* and महः *mahaḥ*.

For any person to be able to recognize oneself as विज्ञानमय आत्मा *vijñānamaya ātmā*, recognize oneself as the very embodiment of विज्ञानं *vijñānam* itself, the बुद्धि *buddhi* of that person must first understand what is विज्ञानं *vijñānam*, what for is that विज्ञानं *vijñānam*, and how to gain recognition of oneself as विज्ञानं *vijñānam* itself.

What is विज्ञानं *vijñānam*? विज्ञानं *vijñānam* is वेदान्त ज्ञानं *vedānta jñānam* - Upanishad knowledge. We have talked about Upanishads in general already. All Upanishads are concerned only with आत्म ज्ञानं *ātma jñānam* - Self-knowledge, identical with ब्रह्म ज्ञानं *brahma jñānam*, ईश्वर ज्ञानं *īśvara jñānam* - knowledge about ब्रह्मन् *brahman* already in oneself.



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As part of one's अन्तःकरण *antaḥ karaṇa*- internal instrument of perception, the function of बुद्धि *buddhi* is to gain निश्चय ज्ञान *niścaya jñānaṁ* - definitive doubt-free knowledge about आत्मा *ātmā* - The Self in oneself. Therefore, विज्ञानमय आत्मा *viññānamaya ātmā* is निश्चय आत्मा *niścaya ātmā*, which means, in a well qualified and well prepared बुद्धि *buddhi*, the varieties of statements found in the Upanishads become a प्रमाण *pramāṇa* - a means of definite knowledge on the true nature of oneself, the validity of which knowledge is confirmed and reconfirmed through one's own experiences in life. Such definitive, confirmed and reconfirmed, doubt-free knowledge on आत्मा *ātmā* - The Self in oneself - The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* already in oneself, is विज्ञानं *viññānam*.

What for is that विज्ञानं *viññānam*? As we have already seen in कठोपनिषत् *kāthopaniṣat* (3-8)

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।

सः तु तत् पदमाप्नोति, यस्मात् भूयो न जायते ॥

yastu viññānavān bhavati samanaskaḥ sadā śucih |
saḥ tu tat padamāpnoti, yasmāt bhūyo na jāyate ||

If the बुद्धि *buddhi* of a person is enlightened by such विज्ञानं *viññānam*, which means if the बुद्धि *buddhi* of a person has undergone the full discipline and depth of both objective knowledge and Upanishad knowledge, with the mind always held pure and totally free from the hold of कर्म *kama*-born thoughts and thought forms, the बुद्धि *buddhi* of that person naturally reaches one's ultimate destination in life, namely तत् पदम् *tat padam*, तत् ब्रह्म पदम् *tat brahma padam*, तत् विष्णोः परमम् पदम् *tat viṣṇoh paramam padam* - the recognition of one's total identity with ब्रह्मन् *brahman*, the परमेश्वर *parameśvar* already in oneself, in one's own heart.

Reaching that destination, gaining such recognition of oneself as ब्रह्मन् *brahman* itself, one is naturally released from all अविद्या *avidyā* - काम-कर्म बन्धनस *kāma-karma bandhanas* - the bondages caused by self-ignorance, improper desires and cravings, and such desire-prompted कर्मस *karmas* and कर्मफलस *karmaphalas*, which means, one gains मोक्ष *mokṣa* - total liberation from the hold of this transient world of forms and names. That is what one gains, on gaining विज्ञानं *viññānam* in its entirety.



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How does one's बुद्धि *buddhi* gain विज्ञानं *vijñānam*, recognize विज्ञानमय आत्मा *vijñānamaya ātmā*, and cross the विज्ञानमय *vijñānamaya* door leading to the temple of परमेश्वर *parameśvara* in one's own heart? We must first understand that neither by simply being able to recite वेद उपनिषत् *mantras*, nor by simply reading books on Vedanta, or attending lectures on वेदान्त *vijñānam*, or by participating in scholarly looking discussions on Vedanta, can one gain विज्ञानं *vijñānam* and become a विज्ञानवान् *vijñānavān* or विज्ञानमय आत्मा *vijñānamaya ātmā*.

For gaining विज्ञानं *vijñānam*, one needs the five personal qualifications in terms of one's अन्तःकरण *antaḥ karaṇ* - mind and बुद्धि *buddhi* disposition, namely श्रद्धा *śraddha*, ऋतं *ṛtaṁ*, सत्यं *satyaṁ*, योग *yog* and महः *mahaḥ*. Only when one has the above qualifications to more than a superficial extent, can one even recognize the very existence of the विज्ञानमय *vijñānamaya* door, leading to the temple of परमेश्वर *parameśvar* in one's own heart. Only when one has all the above qualifications in full measure, can one cross that विज्ञानमय *vijñānamaya* door, and get closer to परमेश्वर *parameśvar* already in oneself.

Our earlier readings on भगवत् गीता *bhagavat gītā* and the Upanishads have already educated us on the meaning and significance of the above five qualifications. Let us briefly recall them again.

श्रद्धा *śraddha* is abiding interest in विज्ञानं *vijñānam* - Upanishad knowledge. One cannot gain Upanishad knowledge without श्रद्धा *śraddha*. The word श्रद्धा *śraddha* is both intensive as well as extensive in its content. In terms of intensity, श्रद्धा *śraddha* is overriding interest in self-upliftment, as well as overriding faith in one's ability to uplift oneself. Such interest and faith in self-upliftment arise from a continued recognition and appreciation of Upanishad knowledge, through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* - listening and understanding of Upanishad words, and reflecting on their contents and absorbing the essence of Upanishad knowledge in one's own daily life. The more one does so, the more विज्ञानं *vijñānam* becomes a self-strengthening instrument for continuous upliftment.

The word श्रद्धा *śraddha* represents also, collectively, all the four pre-required qualifications needed for grasping, by one's बुद्धि *buddhi*, the essence of विज्ञानं



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vijñānam – Upanishad knowledge, which we talked about earlier as साधन चतुष्टयं *sādhana catuṣṭayam*. These four pre-required qualifications are:

1. Vivek Buddhi - विवेक बुद्धि *vivek buddhi* – the capacity of one's बुद्धि *buddhi* to discriminate between what is eternal and what is transient.
2. Total absence of any longing or craving for the enjoyment of the fruits of one's actions, now or later.
3. The six-fold virtues of शम *śama*, दम *dama*, उपरम *uparama*, तितिक्षा *titikṣā* श्रद्धा *śraddhā* and समाधानं *samādhānam* (control over one's ways of thinking, and one's organ's of perception and action, practicing स्वधर्म *svadharma* living a dutiful life in accordance with one's own values and traditions, being able to endure whatever comes in one's way in life, whether it is pain or pleasure, an unqualified faith in oneself at all times, and single-minded devotion to the pursuit of Upanishad knowledge.
4. An overriding desire for gaining total liberation – मोक्ष *mokṣa*, absolute happiness, total freedom from all worldly bondages, which means total fulfillment in life.

Gaining Self-knowledge is indeed gaining such liberation, such total fulfillment in life. For Self-knowledge to take place, what is needed is self-enquiry leading to self-discovery. That self-enquiry is विज्ञानं *vijñānam* – Upanishad knowledge. How and when does a person become a desirer of विज्ञानं *vijñānam*? What makes a person to seek विज्ञानं *vijñānam*? We must recall again the words of मुण्डक उपनिषत् *muṇḍaka upaniṣat* (1-2-12):

परीक्ष्य लोकान् कर्मचितान् ब्राम्हणः ।
parīkṣya lokān karmacitān brāhmaṇaḥ ।
निर्वेदं आयात् नास्ति अकृतः कृतेन ॥
nirvedaṁ āyāt naasti akṛtaḥ kṛtena ॥
तत् विज्ञानार्थम् स गुरुं एव अभिगच्छेत् ।
tat vijñānārtham sa guruṁ eva abhigacchet ।
समित् पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥
samit paaṇih śrotriyaṁ brahmaṇiṣṭham ॥

After analyzing all of one's worldly experiences gained through efforts of various kinds, a mature person discovers that no action whatsoever can bring total liberation, total fulfillment in life. If such liberation does exist, it should be something uncreated, ever existent, all pervasive and limitless, and being so, It should already be in oneself, not because of any action on one's part, but because of its own very nature. That which always is, if that is what one seeks, one should gain it only in terms of knowledge. That



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knowledge is विज्ञानं *viññānam*, and one becomes a desirer and seeker of विज्ञानं *viññānam* only when one is ready for such knowledge. Therefore, the state of becoming a desirer - a seeker of विज्ञानं *viññānam* is entirely a matter of one's spiritual maturity. When one reaches that state of maturity, one naturally goes to an appropriate teacher, with proper attitude, seeking विज्ञानं *viññānam*. Such seeking is indeed श्रद्धा *śraddhā*.

Since श्रद्धा *śraddhā* is the foremost requirement for gaining विज्ञानं *viññānam* - Upanishad knowledge, the Upanishad says, in terms of पक्षिकल्पना *pakṣikalpanā* for विज्ञानमय आत्मा *viññānamaya ātmā*.

श्रद्धैव शिरः *śriddhaiva śiraḥ* - श्रद्धा *śraddhā* is indeed the head, and with respect to the other parts of the body

ऋतं दक्षिण पक्षः *ṛtaṁ dakṣiṇa pakṣaḥ* । सत्यमुत्तरः पक्षः *satyamuttaraḥ pakṣaḥ* - ऋतं *ṛtaṁ* proper conduct, ethical behavior, and good moral character in everyday life is the right wing, and

सत्यं *satyaṁ* - being truthful in thought word and deed all times, under all circumstances of life is left wing. ऋतं *ṛtaṁ* and सत्यं *satyaṁ* are inseparable, and at the highest level, they are identical with ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, already in oneself. That is why the शान्ति *śānti* mantras, which we saw earlier, say नमो ब्रह्मणे *namo brahmaṇe*, ऋतं वदिष्यामि *ṛtaṁ vadiṣyāmi*, सत्यं वदिष्यामि *satyaṁ vadiṣyāmi*, which means ऋतं *ṛtaṁ* and सत्यं *satyaṁ* are directly recognizable manifestations of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* already in oneself. Being so, they together constitute the direct means of entry to the temple of परमेश्वर *parameśvar* in one's heart. Conversely also, ऋतं *ṛtaṁ* and सत्यं *satyaṁ* are the instruments of action for cultivating श्रद्धा *śraddhā* for gaining विज्ञानं *viññānam* - Upanishad knowledge.

योग आत्मा *yoga ātmā* - योग *yog*, meaning a way of life governed by कर्म योग *karma yog*, ध्यान योग *dhyāna yog* and ईश्वर भक्ति *īśvara bhakti*, is the central body, indicating "I" - The Self for the विज्ञानमय आत्मा *viññānamaya ātmā*, in terms of पक्षिकल्पना *pakṣikalpanā*



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महः पुच्छम् प्रतिष्ठा *mahaḥ puccham pratiṣṭhaa* - the foundation for विज्ञानमय आत्मा *viññānamaya ātmā*, made up of श्रद्धा *śraddhā* (in विज्ञानं *viññānam*), ऋतं *ṛtam*, सत्यं *satyaṁ* and योग *yog* in daily life is महः *mahaḥ*, ever being in God consciousness.

As we may recall, महः *mahaḥ* is the fourth व्याहृति *vyāhṛti* mantra indicating ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*. Therefore, महः *mahaḥ* here means परमेश्वर *parameśvar* consciousness. Initially, महः *mahaḥ* is consciousness of परमेश्वर *parameśvar*, which ultimately grows into the realization that Pure Consciousness is परमेश्वर *parameśvar* itself.

Thus, विज्ञानमय आत्मा *viññānamaya ātmā* - recognition of oneself as the very embodiment of विज्ञानं *viññānam* - Upanishad knowledge, involves श्रद्धा *śraddhā* in वेदान्त ज्ञानं *vedānta jñānam* - Upanishad knowledge, together with ऋतं *ṛtam*, सत्यं *satyaṁ*, योग *yoga* and महः *mahaḥ* at all times.

The person who has all the above attributes in full measure, naturally crosses the विज्ञानमय *viññānamaya* door leading to the temple of परमेश्वर *parameśvar* in one's own heart. Such a person is a विज्ञानवान् *viññānavān*, a बुद्धिमान् *buddhimān*, a स्थितप्रज्ञ *sthitaprajña* - a wise person indeed.

तदप्येष श्लोको भवति *tadapyeṣa śloko bhavati* - About that विज्ञानवान् *viññānavān* - the wise person, there is this Veda mantra. So saying ends Lesson 4. Now Lesson 5 begins with the following Veda mantra describing that विज्ञानवान् *viññānavān*.

विज्ञानं यज्ञं तनुते *viññānam yajñam tanute* । कर्माणि तनुतेऽपि च *karmāṇi tanute'pi ca* - The विज्ञानवान् *viññānavān* does not say "Now that I am a wise man, I do not believe in all these Vedic rituals" On the contrary, विज्ञानं यज्ञं तनुते *viññānam yajñam tanute* - the विज्ञानवान् *viññānavān* performs all यज्ञ कर्म *yajña karmas* properly, as prescribed, and also कर्माणि तनुतेऽपि च *karmāṇi tanute'pi ca* - he performs the लौकिक कर्म *laukika karmas* - worldly activities. Thus, a wise person performs both the seemingly "un"-understandable Vedic rituals and at the same time, he is also engaged in the worldly activities appropriate to his station in life.



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Now one might ask "most ordinary people also do the same thing; what is the difference?" There is indeed a big difference. First, whatever a विज्ञानवान् *viññānavān* does, whether it is a Vedic ritual or a worldly activity, a विज्ञानवान् *viññānavān* does that कर्म *karma* with श्रद्धा *śraddhā* - immense faith, interest and dedication at all times, because, by the very fact of being a विज्ञानवान् *viññānavān*, a wise person is a श्रद्धावान् *śraddhāvān*. Who is a श्रद्धावान् *śraddhāvān*? Sri Krishna says (G 4 - 39)

श्रद्धावान् लभते ज्ञानं *śraddhāvān labhate jñānam*, ज्ञानं लब्ध्वा परं शान्तिम् अचिरेण अधिगच्छति *jñānam labdhvā parāṁ śantim acireṇa adhigacchati* - It is the person who has श्रद्धा *śraddhā*, who gains wisdom, and it is the wisdom gained through श्रद्धा *śraddhā* that is the quickest route to the highest peace, ब्रह्मन् *brahman* itself. That means, the विज्ञानवान् *viññānavān*, by the very fact of having reached that state, is already very close to ब्रह्मन् *brahman*.

Further, a विज्ञानवान् *viññānavān* does every कर्म *karma* with ऋतं *ṛtam*, and सत्यं *satyaṁ*. He is ethical and truthful at all times, because, for a विज्ञानवान् *viññānavān*, being ethical and truthful at all times is just being oneself at all times, being one's highest, real and unchanging Self at all times.

Further, a विज्ञानवान् *viññānavān* does every कर्म *karma* with the कर्म योग *karma yoga* attitude at all times. The कर्म योग *karma yoga* attitude is, as Sri Krishna says (G 3 - 30)

मयि सर्वाणि कामाणि संन्यस्य अध्यात्मचेतसा ।
mayi sarvāṇi kamāṇi sanyasya adhyātmacetasā ।
निराशीः निर्ममो भूत्वा, युध्यस्व विगतज्वरः ॥
nirāśih nirmamo bhūtvā, yudhyasva vigatajvarah ॥

Dedicating all actions totally to परमेश्वर *parameśvar*, with the attitude born of *Viveka Buddhi*, mind not being governed by any expectations, mind being totally devoid of अहंकार *ahaṁkāra* - "my notion", and being totally released from all ailments born of sorrow, depression and confusion, that is the कर्म योग *karma yoga* attitude.

Every कर्म *karma* produces results. The कर्मफल *karma phala* of any कर्म *karma* is only after the action, either immediately after the action, or after some time. But the



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कर्मफल *karma phala* of an action performed with the कर्म योग *karma yoga* attitude is simultaneous, because, the कर्म योग *karma yoga* attitude itself is कर्मफल *karma phala*. This attitude brings about अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* - purification of all of one's internal organs of perception, and that result is simultaneous with the कर्म योग *karma yoga* itself.

For a विज्ञानवान् *viññānavān*, the कर्म योग *karma yoga* attitude prevails at all times, which means, अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* takes place incessantly, which makes ईश्वर शरणागति *īśvara śaraṇāgati*, जीव ब्रह्म ऐक्यम् *jīva brahma aikyam* and ब्रह्मानन्दम् *brahmānandam* easy and quick to reach. Further, श्रद्धा *śraddhā*, ऋतं *ṛtam*, सत्यं *satyaṁ* and कर्म योग *karma yoga* attitude at all times, all these are possible for a विज्ञानवान् *viññānavān* only because he is परमेश्वर *parameśvar* - conscious at all times. Again, that is so because a विज्ञानवान् *viññānavān* is a बुद्धिमान् *buddhimān* - a wise person.

Who is a बुद्धिमान् *buddhimān*? Sri Krishna says (G 4 - 18)

कर्मणि अकर्म यः पश्येत्, अकर्मणि च कर्म यः ।
karmaṇi akarma yaḥ paśyet, akarmaṇi ca karma yaḥ ।
स बुद्धिमान् मनुष्येषु, स युक्तः कृत्स्नकर्मकृत् ॥
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsnakarmakṛt ॥

The one who sees परमेश्वर *parameśvar* in every कर्म *karma* (one does) and at the same time sees every कर्म *karma* (one does) in परमेश्वर *parameśvar*, that person is a wise person among people. Such wisdom is the natural attribute of a विज्ञानवान् *viññānavān*. Blessed with such wisdom,

विज्ञानं यज्ञं तनुते *viññānam yajñam tanute । कर्माणि तनुतेऽपि च karmāni tanute'pi ca* - a विज्ञानवान् *viññānavān* conducts himself in life doing both Vedic rituals and worldly activities. Further,

विज्ञानं देवाः सर्वे *viññānam devāḥ sarve । ब्रह्म ज्येष्ठमुपासते brahma jyeṣṭham upāsate*



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सर्वे देवाः ज्येष्ठम् विज्ञानं ब्रह्म उपासते *sarve devāḥ jyeṣṭham vijñānam brahma upāsate* - All Devas worship The ज्येष्ठ विज्ञानं *jyeṣṭha vijñānam* as ब्रह्मन् *brahman* itself.

सर्वे देवाः *sarve devāḥ* - All Devas - who are the Devas? सूर्य *sūrya*, इन्द्र *indra*, वरुण *varuṇa*, वायु *vāyu*, अग्नि *agni* etc., all the Beings who are in a state of spiritual evolution higher than most human beings, they are Devas. How does one become a Deva? First, one becomes a विज्ञानवान् *vijñānavān*, and that state makes further spiritual evolution possible. That means, all those who are Devas now, were at one time विज्ञानवान् *vijñānavān*, which state made it possible for them to progress further to the states they are in now. Thus the state of विज्ञानं *vijñānam* is the preceding state of existence for them. In that sense, विज्ञानं *vijñānam* is ज्येष्ठम् *jyeṣṭham* - elder, because it came earlier than themselves.

Such ज्येष्ठ विज्ञानं *jyeṣṭha vijñānam* is worshipped by the Devas as ब्रह्मन् *brahman* itself, which means the Devas worship विज्ञानं *vijñānam* - Upanishad knowledge itself as ब्रह्मन् *brahman*. Consequently, a worshipful attitude towards विज्ञानं *vijñānam*, as विज्ञानं ब्रह्म *vijñānam brahma*, manifested through श्रद्धा *śraddhā*, ऋतं *ṛtam*, सत्यं *satyam*, योग *yoga* and महः *mahaḥ*, becomes विज्ञान साधनं *vijñāna sādhanam* - an effective instrument for uplifting oneself to the state of विज्ञानवान् *vijñānavān*. By such worshipful attitude towards Upanishad knowledge, one gains ज्ञान ऐश्वर्यम् *jñāna aiśvaryam* - wealth of continued spiritual progress. Such being the glory of विज्ञानं *vijñānam* - Upanishad knowledge, the Veda mantra continues

विज्ञानं ब्रह्म चेत् वेद, तस्मात् चेत् न प्रमाद्यति
vijñānam brahma cet veda, tasmāt cet na pramaadyati

विज्ञानं ब्रह्म चेत् वेद *vijñānam brahma cet veda* - If one meditates upon, contemplates upon विज्ञानं *vijñānam* - Upanishad knowledge as ब्रह्मन् *brahman*, and not only that

तस्मात् *tasmāt* (ब्रह्मणः *brahmaṇaḥ*) न प्रमाद्यति चेत् *na pramaadyati cet* - if that person never slips from such meditation or contemplation at any time, which means if that person never gets so intoxicated by one's Vedantic knowledge as to indulge in improper behavior, in other words, if the विज्ञानवान् *vijñānavān* is able to maintain



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himself in the state of विज्ञानं *viññānam* in the pursuit of Upanishad knowledge, through श्रद्धा *śraddhā*, ऋतं *ṛtaṁ*, सत्यं *satyaṁ*, योग *yoga* and महः *mahaḥ* at all times, then, what happens? The Veda mantra says

शरीरे पाप्मनो हित्वा *śarīrae pāpmano hitvā* । सर्वान् कामान् समश्नुत इति *sarvān kāmān samaśnuta iti* ।

शरीरे पाप्मनो हित्वा *śarīrae pāpmano hitvā* - That person, that विज्ञानवान् *viññānavān* naturally avoids all पाप कर्मसु *pāpa karmasu* - all actions which obstruct one's further spiritual progress. All पाप कर्मसु *pāpa karmasu* arise from one's identification with one's physical body. A विज्ञानवान् *viññānavān*, by virtue of his Upanishad knowledge, is naturally able to uplift oneself from such identification with one's physical body. When that happens

सर्वान् कामान् समश्नुत *sarvān kāmān samaśnuta* - for that person, for that विज्ञानवान् *viññānavān*, all desires are well fulfilled, which means all desires become मोक्ष साधनं *mokṣa sādhanam* - helpful for gaining ब्रह्मज्ञानं *brahma jñānam*, for reaching the temple of परमेश्वर *parameśvar* in oneself. Because, in the mind of a विज्ञानवान् *viññānavān*, improper or destructive or degrading thoughts and thought forms cannot occur. Consequently, all his desires naturally become effective instruments of success towards the ultimate goal of reaching the temple of परमेश्वर *parameśvar* in one's own heart - the ultimate goal of discovering सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma* in one's own self.

इति *iti* - here ends the quotation of the Veda mantras

Thus, being blessed with श्रद्धा *śraddhā*, ऋतं *ṛtaṁ*, सत्यं *satyaṁ*, योग *yoga* and महः *mahaḥ* in full measure, the बुद्धि *buddhi* of a person recognizes oneself as विज्ञानमय आत्मा *viññānamaya ātmā*, and then crosses the विज्ञानमय *viññānamaya* door leading to the temple of परमेश्वर *parameśvar* in one's own heart. Then what happens? That we will see next time.